THE

LIGHT OF TRUTH

OR THE

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TIRUMANTIRAM OF St. TIRUMŪLAR.

(Continued from page 148 of Vol. 11 No. 4.)

RĀJADOSHA.

கல்லாவரசனுங்காலனுநேரொக்குங்
கல்லாவரசனிற்காலன்மிகநல்லன்
கல்லாவரசனறமோரான்கொல்லென்பான்
நல்லாரைக்காலனணுகிநில்லானே. (1)

The king without learning and Yama are one;
Nay, the latter by far is the better one.
The king knows no law, hesitates not to kill;
The good, Yama will not approach.

NOTE.

The Hindu ideal of Yama, the God of death, is a high one. He represents Dharma, ideal of Justice, and his scales would not turn by even an hair breadth. For the ideal of kingship herein set forth, see my introduction to the Tamilian Antiquary No. 6. pp. 17 to 19:

நாடோறு மன்னவனாட்டிற்றவநெறி
நாடோறுநாடியவனெறிநாடானேல்
நாடோறுநாடுகெடுமுடனண்ணுமால்
நாடோறுஞ்செல்வநரபதிகுன்றுமே (2)

Everyday of life, if the king does not
Seek the right path and hold to it,

Everyday will ruin befall the land;
Everyday will grow less the fortune of the king.

வேடநெறிநில்லார்வேடம்பூண்டென்பயன்
வேடநெறிநிற்போர்வேடமேமெய்வேடம்
வேடநெறிநில்லார்தம்மைவிறல்வேந்தன்
வேடநெறிசெய்தால்வீடதுவாகுமே. (3)

Where is the good of the garb, when they belie the garb;
True garb they wear who don't belie the garb;
If the false wearer is turned by the mighty king
To keep his faith, salvation will then be sure.

NOTE.

In this, and in verses, 4, 5 & 9 & 10, it is made out that it is the duty of kings to find out and expose religious impostors, wearing the cloak of holiness, so that they may not delude mankind, and that these should be reformed with the help of true jñānis.

மூடங்கெடாதோர்சிகைநூன்முதற்கொள்ளில்
வாடேம்புவியும்பெருவாழ்வுமன்னனும்
பீடொன்றிலனுகுமாதலாற்பேர்த்துணர்ந்
தாடம்பரநூற்சிகையறுத்தானன்றே. (4)

Without Jñāna, man wears sacred thread,
The land's prosperity and the lustre of the king will fade.
Therefore should he with knowledge weed out
Those who for show wear the Sacred thread.

ஞானமிலாதார்சடைசிகைநூனண்ணி
ஞானிகள்போலநடிக்கின்றவர்தம்மை
ஞானிகளாலேநரபதிசோதித்து
ஞானமுண்டாக்குதனலமாகுநாட்டிற்கே (5)

Without wisdom, braid and thread they wear,
And pose as men of wisdom rare.
If such, the king finds out and wisdom imparts,
With Jñāni's help, the land benefits.

ஆவையும்பாவையுமற்றறவோரையுந்
தேவர்கள்போற்றுந்திருவேடத்தாரையுங்

காவலன்காப்பவன்காவாதொழிவனேன்
மேலுமறுமைக்குமீளாநரகமே. (6)

The Kine and Women, and Men of tapas
And true devotees, praised by the Gods
The king should protect. Fails he in this,
Then goes he surely to the nether worlds.

திறந்தருமுத்தியுஞ்செல்வமும்வேண்டின்
மறந்துமறநெறியேயாற்றல்வேண்டுஞ்
சிறந்தநீர்ஞாலஞ்செய்தொழில்யாவையு
மறைந்திடில்வேந்தனுக்காறிலொன்றாமே. (7)

If wealth in this life and future bliss, he desires,
Then, even in falling, the king should do the right.
Of the fruits of the people's industries
A sixth, for share, the king doth take.

வேந்தனுலகைமிகநன்றுகாப்பது
வாய்ந்தமனிதர்களவ்வழியாநிற்பர்
பேர்ந்திவ்வுலகைப்பிறர்கொள்ளத்தாங்கொள்ளப்
பாய்ந்தபுலியன்னபாவகத்தானே. (8)

If the king his people rightly protects
His subjects abide by the sovran rule.
If like tiger he preys on his subjects
The land becomes a prey to all.

கால்கொண்டுகட்டிங்கனல்கொண்டுமேலேற்றிப்
பால்கண்டுசோமன்மகம்பற்றியுண்ணுதோர்
மால்கொண்டுதேறலையுண்ணுமருளரை
மேல்கொண்டுதண்டஞ்செய்வேந்தன்கடனே. (9)

Following the law and offering in fire,
One does not drink the soma juice,
But drinks the mead for getting muddled
To punish such is the king's duty.

தத்தஞ்சமயத்தகுதிநில்லாதாரை
யத்தன்சிவன்சொன்னவாகமநூனெறி
யெத்தண்டமுஞ்செயுமம்மையிலிம்மைக்கே
மெய்த்தண்டஞ்செய்வதவ்வேந்தன்கடனே. (10)

If in their own religious paths, they do not stand
They reap the punishment, according to law
As declared by our Father, Śiva, in the life to come.
In this life, the king's duty is to punish.

PRAISE OF CHARITY.

ஆர்க்குமிடுமினவரிவரென்னன்மின்
பாத்திருந்துண்மின்பழம்பொருள்போற்றன்மின்
வேட்கையுடையீர்விரைந்தொல்லையுண்ணன்மின்
காக்கைகரைந்துண்ணுங்காலமறிமினே. (1)

Give ye to all and make no difference
Divide and eat, bury not old wealth.
Ye hungering men, dont swallow fast ;
Learn ye from the cawing crows to wait.

PRAISE OF RAIN.

அமுதூறுமாமழைநீரதனாலே
யமுதூறும்பன்மரம்பார்மிசைதோற்றுங்
கமுகூடுதேங்குகரும்பொடுவாழை
யமுதூறுங்காஞ்சிரையாங்கதுவாகுமே. (1)

From rain is produced the ambrosial food
Thence grow the trees that produce food,
The palms and plaintains, canes and cocoa.
And the Kāñji trees all producing food.

வரையிடைநின்றிழிவானீரருவி
யுரையில்லையுள்ளத்தகத்துநின்றூறு
நுரையில்லைமாசில்லைநுண்ணிதுதெண்ணீர்க்
கரையில்லையெந்தைக்கழுமணியாறே. (2)

The Heavenly stream, flowing down the Hills
Springs from the inmost heart of the silent ones
No froth, no dirt, no banks are there
In our Father's cleansing stream, crystal pure.

(To be continued.)

J. M. N.

THE SAIVA-SIDDHANTA CONFERENCE,

Ramnad, 1910.

1. The Address of Welcome to the President

BY MR. V. V. RAMAṆA ŠĀSTRIN, THE SECRETARY OF THE CONFERENCE.*

M. R. RY., K. P. PUṬṬAṆṆA CHEṬṬIYĀR AVARGAL,

SENIOR COUNCILLOR

TO H. H. THE MAHĀRĀJĀ OF MYSORE,

AND PRESIDENT-ELECT

OF THE ŠAIVA-SIDDHĀNTA CONFERENCE,

RĀMNĀD.

RESPECTED AND DEAR SIR,

I have been directed to stand as the mouthpiece of this Conference, in welcoming you to our midst, to preside over its present Session. You are, as all of us know, one of the greatest functionaries of an influential Native State, a State which has, in times past, been the theatre of momentous, spiritual and political upheavals, a State which, we are proud to recognise, is one of the few, extant, leading Hindu Principalities, wherein the mellowing influence of our ancient faiths, has

* This was delivered at Rāmaliṅga Vilās, Rāmnād, on Monday the 26th December 1910.—*Ed. L. T.*

always inspired the statecraft. I am speaking with an emotion too deep for expression, when referring to this mellowing influence of the sweet under-current of Šaivic Religion in Nepal, Kashmir and Mysore, an influence to which a signal testimony is borne in that they remain, to this day, the head-centres of Āgamic lore and Šaivic prestige. Other spots there are, no doubt, in our Bhārata-varsha, of which the same may be said with equal emphasis, but, I have singled out *par excellence* the three countries, since they are surrounded, to this day, by an unmistakable Āgamic halo, and irradiated, even now, by the fadeless splendour of such Šaivic mystics, as the far-famed Nija-guṇa-šiva-yogin and Basava, Somānandanātha and Abhinavagupta, and Bhoja-deva and Vikrama-sāha. With such stars of the first magnitude to bespangle and beautify their Āgamic firmament, those countries have always remained the centres of attraction to students of the Divyāgamas. The Šuddha-šaivic phase of the Āgamānta or Šivādvaita-siddhānta, which became latterly such an engine of power and influence in the hands of Šrī-mūla-nātha, Satya-jñāna-darši-šivāchārya, Appaya-dīkshitendra and others, on the Coromandel Coast, had attained, centuries and centuries previously, its meridian of glory, in Nepal and Kashmir. The Vīra-šaivic phase focussed its activities on Western India and the cis-Vindhyan region, while the Pratyabhijñā, Spanda and Paramārthavāda phases deluged Kashmir and Upper India. The perennial Divyāgamas have remained at the back of all these branches of the Šiva-Siddhānta, so as to be a ceaseless source of strength and inspiration to their God-voicing exponents and propagandists.

In welcoming you, Sir, therefore, to our midst, we are welcoming not only an able statesman of generous impulses and wide sympathies, an enlightened and zealous votary of our ancient Šaivic faith, but also a gentleman in whom the holy, spiritual fire, kindled by the God-man Basava, an incarnation

of Nandikešvara, who is our Jñāna-dešika and the Lord-Chamberlain of our Lord, burns with a steady lustre, a gentleman on whom the blessings of the Pañchāchāryas are bound to be rained in fragrant flower-showers, ere long. Our joy knows no bounds, when we, for a moment, reflect, how indissolubly strong the ties of an ancient religion are, in binding us all together for the common cause of serving our dear "Father in Heaven", and how readily, in the midst of your arduous and exacting duties, you acceded to our wishes that you should lead this Assembly of the Servants of God, during its present Session, even though you were applied to, after considerable misgivings, on our part, about the certain materialization or accomplishment of our heart's longings. But the fiat of the Lord is always supreme, and capable of over-riding any apparent obstacles. And under the ægis of His Benevolence and Blessing, you have come down here, to bear the proffered duties, and discharge them with all your might, and we shall all, in Conference Assembled, unanimously and sincerely pray to Him, the Revealer of the Nigamāgamas, to shower His choicest Blessings upon you, so that your life may, ever and anon, prove to be a fit means for His Glorification, here and beyond.

And may I, also, with your kind permission, beg, on behalf of this Conference, to ever remain your devoted servant in the Lord,

V. V. RAMAṆA ŠĀSTRIN,
Honorary Secretary,
Saiva Siddhanta Conference.

RĀMNĀD,
12th Dhanus 5012 Kali-Yuga.

2. Presidential Address

BY MR. K. P. PUṬṬANṆA CHEṬṬIYĀR, SENIOR COUNCILLOR TO H. H. THE MAHĀRĀJĀ OF MYSORE.*

The Superiority of the Saiva Faith.

YOUR HIGHNESS AND GENTLEMEN,

IN the first place, let me return my most grateful thanks for the great honor you have done me in electing me to preside over this august Assembly, composed of the best and most highly cultured adherents of the faith to which I am proud to belong. I am an utter stranger to you all, and yet, you have done me this unique honor, which I take to be due to the fact that I happen to be a Vīrašaiva, and to belong to a part of India in which this faith greatly predominates amongst the people. I am sure the Vīrašaiva Community will consider this as a compliment paid to itself. My claim, however, to preside over the deliberations of this Conference, lie more in your indulgence, than in any pretensions on my part to high learning in my religion, or, for the matter of that, in Šaiva Siddhānta generally. I appreciate the honor more as a recognition of the common religious bond that unites the Kanarese Vīrašaivas with their Tamil and Telugu brethren in the South, and with all the Šaivaite communities in general.

I must begin by saying that, whilst I am a devout worshipper of Lord Mahādeva the Supreme, I am no sectarian in the narrow sense of that term. I entertain the greatest reverence towards the other gods of the Hindu Pantheon. Indeed, why should we despise our own Gods, the Gods of our ancient Mahārshis, when we are enlightened enough to accord a sympathetic reception to such alien faiths, as those of Christians,

* This was delivered at Rāmalinga Vilās, Rāmnād, on Monday the 26th December 1910.—*Ed. L. T.*

Muhammadans and Zoroastrians? The great faiths of the world are all cast in the Divine mould, and if the forms are different, the difference is rendered necessary by the inherent diversities of mankind. It is quite as impossible to have one religion for the whole world, as to have only one mode of thinking on any particular subject. All religions are founded on Truth, and they differ from one another, on account of the standpoint from which they view the central principle of Truth. To give you a concrete instance—We have got a hill called the Śivagaṅga or Kakudgiri near Bangalore. It is stated in the Sthala-purāṇa, and it is also a fact, that it presents four different appearances, viz, that of a bull, a Liṅga, a serpent and Vināyaka according as it is viewed from the east, west, north and south respectively. None of these descriptions is untrue; yet, they differ essentially from one another. Whilst we are staunch in our own faith, and believe it to be the best for the attainment of material and spiritual happiness in this world, and Moksha in the next, let us be tolerant and even sympathetic towards the other great religions of the world, and the more so, towards the other faiths of Indian origin, which have come from the same common stock, to wit, Vaishṇavaism, Śāktaism, Jainism, Buddhism and so on.

There is no doubt that Śaivism has been somewhat obscured, and its progress retarded, by the rise of other cults in India. These have been pushed forward with the ardent zeal always characteristic of new faiths, and in the course of their militant propogandism, every opportunity has been taken, either wittingly or unwittingly, to misrepresent, and cast aspersions on, this most ancient faith, the worship of the Great God Śiva. Though we can afford to look with no sense of ill-will on such attempts, yet we shall be wanting in our duty, if we do not bestir ourselves to expound our own religion and its invaluable doctrines, and thus, to prevent people from deserting the faith in which they are born. One of the commonest and, therefore, the foulest imputation cast on

Šaivism by its Indian opponents, as also by its ill-informed Western critics, is that the Linga-worship is of 'phallic' origin. Nothing is farther from the truth. No grosser or more unfounded calumny could have been invented by the opponents of Šaivism. I have it on the best authority that no warrant can be found for such a base calumny in the Vedas, Āgamās or the sayings of the great Šaivaite saints of a remote past*. It could only have proceeded from the fancy of hostile sectarians. The obscenities of later Tāntrism and Paurāṇic mythology have been pressed into requisition, in order to yield this blaphemous conception of the Supreme God, Šiva, and to, thereby, facilitate the propagation of anti-Šaivic faiths. But if the truth about the emblem, Šivaliṅga, and its profound mysteries, comes to be known, it will be seen that that Divine symbol represents the highest spiritual verities open to the ken of man.

I am sure you will bear with me for a while, if I say a few words about the origin and spread of our Šaiva religion and philosophy.

The origin and spread of the Saiva Religion and Philosophy.

Like many other Indian religions, the Šaiva religion is also Vedic in its origin. The creed of this important religion is the worship of Rudra the Great One, who is also known by Šiva and various other names.

So far back as the sixth century A.D., that is to say, in the Amarakoša, we find the names Rudra and Šiva being used synonymously. In the Āgamas and the Purāṇas, many of which are certainly anterior to the Amarakoša, no distinction between Rudra and Šiva is to be seen. That the

* See *inter alia* Laiṅga-purāṇa, pūrvārdha, Chap. XVIII, *vv.* 49-56; Nārāyaṇa Aiyaṅgār: Essays in Indo-Aryan Mythology, Part I, pp. 103-107; H. H. Wilson: The Purāṇas, p. 72; H. H. Wilson: Hindu Religions p. 139; etc., etc.

symbolical worship of Šiva and Sakti described in the Āgamic and Tāntric works, goes so far back as the close of the Vedic period*, is a question to which oriental scholars do not seem to have paid sufficient attention. From a close study of the Āgamic and Tāntric works, one can arrive at the conclusion that the very symbols which are found used, in connexion with Šiva and Sakti worship, in a remote age in India, have given rise to the Devanāgari alphabet, which, according to oriental scholars, dates from the sixth century, B.C. But Lakshmīdhara and other Tāntric writers, are of opinion that Janaka, the son of Nimi, and the twentieth ancestor of Siradhvaja Janaka, the father-in-law of Rāma, who is believed, on astronomical grounds, to have flourished in the seventeenth century B.C., is the inventor of the Devanāgari alphabet †. It follows, therefore, that the worship of Šiva, with which the hieroglyphical symbols of the Devanāgari are closely connected, existed in India so far back as 2000 B. C. Moreover, there is, as wrongly presumed by some orientalists, absolutely no reason to believe that, at that remote period, Šiva and Rudra were regarded as different, and that only later theologians looked upon them as identical. It is hence clear that Šiva is none other than the Vedic God Rudra. While Rudra is described in the Ṛigveda as the father of the Maruts, the Atharva Veda speaks of Šiva as the father of the Maruts and as the master of Life and Death. It is thus obvious that Rudra and Šiva were regarded as identical during the Vedic period.

Before proceeding to consider the nature of the worship of Rudra or Šiva, it is desirable that we should clearly understand how He is described in the Vedas.

In the Yajurveda, He is called Bhava, Sarva, Īšāna, Īšvara and Mahādeva, and is frequently described as the Destroyer of

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* See pp. 253 and 270, Vol. xxxv., *Indian Antiquary*, 1906.

† See pp. 104-106, Lakshmidhara's Commentary on Saundaryalahari, Mysore Oriental Library Series.

the Triple City of the Âsuras. Unlike other Gods, He is Tryambaka, the Possessor of Three Eyes. In the Satarudriya, Šiva appears with all the characteristics of a popular God, as well as of the Omnipotent and Omnipresent Lord of the Vedāntists. As a God of War, He is invoked there, along with His Gaṇas or retinue, for the purpose of protecting the house, the fields and the roads. He is the head of the armies, the God of the brave, of foot-soldiers, of those who fight in chariots, and of all those who live by the bow, the sword and the spear. It is His voice that encourages men in battle, and that is resounded in the war-drum. As the God of peace, of knowledge and arts, He is described as the patron of craftsmen, of cart-wrights, carpenters, smiths, hunters and watermen; He is the Greatest Physician and healer of the diverse diseases of man. To those who worship Him according to the Āgamas and Tantras, He appears to reside in Chakras, or magic amulets (Pratisara) which are bound round the neck or arm, for protection against evil spirits and diseases. To the uneducated, He is a Kapardin, wearing a long and matted hair, and armed with a bow, arrows and swords. As the God of such classes of people as ascetics and Sannyāsins, with matted hair or shaven crown, He is deemed omnipresent. He is present in the houses, fields, rivers, fountains, in the wind, in the passing cloud, in the green grass, in the trees, in the falling leaf, in sand, in the hearts of men, in forests, solitary places and on mountains. This is a brief description of the various forms in which Rudra or Siva is found conceived in the famous Šatarudriya Litany, which is recited even to-day by all worshippers of Šiva, throughout India, whenever His Blessings are invoked in daily prayer, etc. The philosophical conception of Siva is found amplified in the Svetāšvatara and other Upanishats.

There are four ways in which Šiva seems to have been worshipped even during the Vedic period. He is worshipped in the form of Agni with whom He is frequently identified. Accordingly, the Dīkshā or vow taken by the sacrificer preparatory to the sacrifice, the construction of the altar, the collection

of sacrificial materials, the performance of the various rites and the *homas*, the recitation of the sacrificial hymns and of the Satarudriya Litany, and the final Avabhṛita or ablution, constitute, in a way, the Vedic form of the worship of Agni-Rudra.

The second form of Śiva worship seems to be what we find described in the Āgamas and the Tantras. In order to perform this worship, the devotee is asked to take a Dīkshā or vow under a teacher, to provide himself with a place of worship and with all necessary materials, to purify himself with the recitation of Bhūtaśuddhi and other Mantric formulas, to worship Śiva in the Chakra specially prepared for the purpose, and to make the necessary offerings, followed by the recitation of Stotras and of the Satarudriya. At first sight, it would seem as though this Āgamic worship were different from the Vedic worship of Agni-Rudra. But, on closer examination, it will be found that, in their fundamental form, the two worships follow the same procedure; and that the same Vedic texts are recited therein, together, it may be, with later compositions, in the form of ślokas and syllabic Mantras.

For the benefit of those who cannot go through all the complicated rites of worshipping Śiva, either in the form of Agni or in the form of a mystic Chakra, the simple method of worshipping Him in the form of a cylindrical Liṅga, typifying the immense sphere of the manifested cosmos, or under the guise of a human symbol, with, matted hair, with a bow and arrows, and a sword, seems to have been elaborated. To set up, for the first time, such a Liṅga or globular emblem, a series of rites are laid down, for observance, in the Āgamas. Many of these rites are similar to, if not identical with, those which are performed in setting up the fire-altar. The purification of the temple answers to that of the place, where the sacred fire is to be installed. The bringing of the Agrodaka corresponds to what is called Praṇītāharaṇa. The setting up of the idol closely follows the procedure of setting up the fire. The making of

offerings is the same in both. The daily worship of the Divine emblem, after it is set up, is similar to the daily worship of Agni-Rudra, save for a few trivial modifications, necessitated by the change in conception of the form of the emblem.

These are the three main forms of worship, which one may consider as constituting the outer Šaiva religion or externals of the Šaiva faith, and which are observed in many a Hindu temple or Hindu home, throughout the length and breadth of the Indian continent. And, thus, from the earliest Vedic times, down to our own day, Šaiva religion seems to be the one dominant creed, claiming the allegiance of the bulk of the Indian people.

As regards the antiquity of the Šiva worship, Prof. Muir says in his "Sanskrit Texts":—

"While the destructive power of fire in connexion with the raging of the driving storm lies clearly enough at the foundation of the epic form of Šiva[1]," "the entire hymns and separate verses in which Vishṇu is celebrated are much fewer[2];" "if we look to the large number of texts in which, as I have just stated, some of the other gods are celebrated, and to the comparatively small number of those in which Vishṇu is exclusively or prominantly magnified, we shall come to the conclusion that the latter deity occupied a somewhat subordinate place in the estimation and affections of the ancient Ṛishis[3]."

As in the Vedas, so in the Epics too, Vishṇu is not seen to occupy a very important place. "Lassen remarks that in the epic poems, the worship of Vishṇu is but seldom mentioned,—a fact which he regards as proving that at the period when they were composed no special worship of that deity had been extensively spread, at least among the Brahmans and princes.[4]" Again, Prof. Muir says:—

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[1] See page 298, vol. IX., *Sanskrit Texts.*
[2] See page 98, vol. IV., *Sanskrit Texts.*
[3] See page 98, vol. IX., *Sanskrit Texts.*
[4] See page 283, vol. IV., *Sanskrit Texts.*

"The mere fact that a poem in which Kṛishṇa plays throughout so prominent a part, and which in its existing form is so largely devoted to his glorification, should at the same time contain so many passages which formally extol the greatness, and still more, which incidentally refer to a frequent adoration, of the rival deity, by the different personages, whether contemporary or of earlier date, who are introduced,—this fact is, I think, a proof that the worship of the latter (Mahādeva) was widely diffused, if indeed it was not the predominant worship in India, at the period to which the action of the poem is referred [5]." Also, Prof. Barth in his "Religions of India" says (p. 167):

"We have already seen that the Veda does not lead us to anticipate the supremacy of Vishṇu. Neither does it appear to us to be very ancient in the Mahābhārata, which in general is connected with Vishṇu, only in so far as it is with Kṛishṇa. Hence the most widely spread cultus is in the main that of Šiva." Again, at page 163 he says:—

"In the Mahābhārata, which, however, in its existing redaction, is concerned in the interests of Vishṇuism, the cultus which we find most widely spread is that of Šiva."

It will thus be seen that the worship of Šiva has been accepted by distinguished oriental scholars, as wide-spread, even at such a remote period of the Mahābhārata-war as the twelfth century B. C. Hence, it becomes quite legitimate to think that the attempts of Šrīkaṇṭhašivāchārya, Appayadīkshitendra and hosts of other mystics, to explain the Upanishats, the Purāṇas, and the Vedānta-Sūtras (and more especially the last-named), as treatises upholding the Supreme Divinity of Šiva or Šāmba-Šiva, is more natural and reasonable, than the laboured endeavours of other commentators to read into the self-same treatises, the glories of later Gods.

Having traced, so far, the continuity of Šaiva religion and the even level of supremacy which that religion has maintained

[5] See page 283, vol. IV., *Sanskrit Texts.*

from the Vedic times to the present day, we may now proceed to briefly consider the form of Śaiva philosophy that is expounded in the Upanishats and the Brahma-Sūtras and the Purāṇas.

From among the various schools of Śaiva philosophy, five systems of thought stand out as very conspicuous. They are represented by: (1) the Śaiva Idealists, (2) the Śaiva Pantheists, (3) the Śaiva Trinitarians, (4) the Śaiva Unitarians (=teachers of unity-in-trinity) and (5) Qualified Śaiva Monists.

The Śaiva Idealists, such as Śaṅkarāchārya and others, hold that Ātman, known as Brahman or Śiva, is the only real being, and that the rest, which appears as the universe and individual souls, is an illusion brought on by Māyā or ignorance. Owing to this Avidyā or ignorance, the Jīvātman or individual soul looks upon the unreal as real, and is, therefore, involved in the endless Samsāra of births and deaths. When he realises the real nature of Śiva as Sachchidānanda, Existence, Knowledge and Bliss, and identifies himself with that Infinite Knowledge and Bliss, he raises himself beyond the finite and unreal, and, getting rid of his Avidyā, becomes one with Śiva, and merged in His Infinite Bliss. And this condition is what is termed as Advaita, with Śiva as its central principle. There are others who substitute Brahman, Nārāyaṇa, Śakti or the Sun, for Śiva. But it is a difference that subsists only in words inasmuch as Śiva, Brahma, and other terms, connote nothing but an Eternal Being formed of Knowledge and Bliss. And since no other predication is made of the nature of that Highest Being, it matters little how we choose to call Him.

The Śaiva Pantheists seem, on the other hand, to consider all the Vedic Gods as equal and identical in all respects, and to regard their names as but synonymous. Śiva, Vishṇu, Indra, Varuṇa and numerous other Gods, who, in the opinion of the Śaiva Idealists, are merely the unreal reflections of the One Eternal Real Being, in the mirror of Māyā, are, according to the Śaiva Pantheists, identical, agreeably to the

Vedic text: "Ekam Sad viprā bahudhā vadanti"—"There is only One Eternal Being; wise men call Him by various names". These pantheists regard the world of animate and inanimate nature, as having emanated from Him, the variously-called Eternal Being, as being maintained by Him, and as also being destroyed by, or dissolved in, Him. Those who worship Him in any of His manifold forms, get rid of the Samsāra, and enter His world, to enjoy Eternal Bliss.

The Šaiva Trinitarians seem to consider that there are Three important Gods, Brahma, the Creator; Vishṇu, the Preserver; and Rudra, the Destroyer; the other Gods being subordinate to these Three. Any one of the Three Gods may be worshipped, and through His grace, the Samsāra got rid of.

The Šaiva Unitarians regard the above Three Gods as one and the same God, with three functions to perform. With this conception of the Godhead, the devotee has to approach and worship the Deity, and obtain Eternal Bliss.

Lastly, there come the Qualified Šaiva Monists, who form, at present, the larger portion of the Šaivaite population of India. According to them, Sāmba-Šiva (or Šiva with His Consort Ambā, our Mother), is the Supreme and Eternal Being, possessed of all good and auspicious qualities *par excellence*, and of the transcendental nature of intelligence pure, and happiness pure. He is a Personal God, and has His 'Body' (if I may be pardoned for the use of the word) made up of the two categories, 'chit' and 'achit'. 'Chit' includes all conscious beings, whether Gods, man or animals. 'Achit' comprises the variegated inanimate world. Among conscious beings, each is distinct from the other, and is ordained to appear on the stage of the world, and to experience joy or misery there, according to his past merit or demerit. Owing to the effects of their former actions, the individual souls get involved in the Samsāra, from which, however, they are finally freed, solely by the study of the Jñānakāṇḍa of the

Vedas and of the Jñānapāda of the Āgamas. For, the performance of rites alone, as laid down in the Karmakāṇḍa of the Vedas, does not, for a certainty, enable anybody to attain Moksha. It is Jñānayoga, and only Jñānayoga, that, when practiced on the lines taught in the Upanishats and the Āgamas, can lead the Yogin to eventual, spiritual emancipation.

This, in brief, is the trend of the philosophy which is found expounded by Śrīkaṇṭhaśivāchārya in his Commentary on the Brahmasūtras, and by Appaya Dīkshita in his Commentary on the Śikhariṇī-mālā, and by other mystics elsewhere. Both the teachers have distinctly stated that this philosophy is not of their own invention, but that it has come down to us from a hoary past, through a long line of teachers, such as Manu, Yājñavalkya, Bodhāyana, Āśvalāyana, Upamanyu, Agastya and others.

This historical survey, with quotations from the works of distinguished oriental scholars, will convince even the most sceptical of our Indian brethren, that the worship of Śiva has been handed down to us from the most ancient times, and that it can be truly called the Sanātana-Dharma of India. It cannot be disputed that it was at one time the universal religion of India, as evidenced by the innumerable temples dedicated to Śiva all over the land, and by the extreme sanctity attaching to the Himālaya Mountains, as the Home of Śiva, and to centres like Benares and Rāmeśvaram, as also by the references to the Śaivic cult, to be met with in such great epics, as the Rāmāyaṇa and the Mahābhārata. In the later phases of this faith, the rituals are relegated to the back-ground, while Bhakti, Jñāna and Yoga are elevated to the highest place. This characteristic is fully manifested in that form of Faith, called the Vīraśaivism, to which I have the honor to belong. A mediæval expounder of this religion of the Pañchāchāryas, viz., the great Basavaśvāmin, who lived in the 12th century A.D., was not only a Religious Leader, but also a great Social Reformer, in that he

reduced its precepts to practice, and did his utmost to uplift the depressed and fallen classes, on a religious basis. He preached the doctrines of human brotherhood and universal love, and exemplified their thorough application in practical life, by the free admission of converts to his faith from the lowest strata of society, and by the ready extension of a treatment to them, that tolerated no religious or social difference between man and man. This great upheaval which took place at the time of Basava, is still sustaining the Vīrašaiva movement, and I must exhort its adherents, not only to uphold the great principle of unity, for which Basava stood up so enthusiastically, but also to be wary lest they should be invaded by that backward tendency to split up into clans, sub-castes and sub-sects, which seems to be such a besetting social sin of Hinduism. Let all the Śaivaites unite in a true spirit of brotherhood, and you can well imagine what a religious and social solidarity such a spirit will help to foster. I would, as a first step towards reaching that ideal, ask you, Gentlemen, to call up before your mind's eye, the picture of this big continent of India, with its myriads of people, being perched at the foot of the great Himālayas, the highest mountain in the world, a mountain dedicated to Mahādeva, our Supreme Lord, while on its loftiest pinnacle, the peak of Kailās, sits enthroned our mighty Lord, the Great Paramašiva, the Supreme Yogin rapt in anxious meditation (Tapas), blessing the entire Bhārata-varsha from the Himalayas to Cape Comorin, and lovingly wishing us all, His children, to realize His supreme love, in our heart of hearts, aye, to become one with Him, by loving Him, ever and anon, with oneness of thought, word and deed. A vision, such as this, is the most inspiriting incentive that a true Hindu can possibly lay hold of, and we should not be slow in seeking out its inner meaning, and applying it to our own lives, for our spiritual regeneration and freedom.

I would, in this connexion, wish also to draw your particular attention to one of the salient features of Vīrašaiva

religious discipline. Its votaries are strictly forbidden from eating animal food, and from drinking spirituous liquors, thereby ensuring that purity of body, which is essential to the attainment of real purity of mind, which, again, is the first step towards all solid, spiritual progress. The sociological aspect of this tenet of Vīraśaivism, cannot be over-estimated; no matter to what grade of society its adherents may belong, this condition is the *sine quâ non* for remaining within its pale. One of the stages in the upward path of the Vīra-śaiva, may be called the 'Jīvakāruṇya Sthala' *, which points to the attainment of that grade of spiritual culture, the key-note of which, in outer life, ought to be compassion towards all living beings, and abstention from killing them. I am aware that a good many of the Śaivaites in Southern India, practise this virtue, and are strict vegetarians, by reason of their religion; but I should like to impress upon all Śaivites, irrespective of the caste or society to which they may chance to belong, to adopt this great tenet of abstaining from meat-eating, the value of which, even from a worldly and hygienic point of view, cannot be denied.

The organisers and promoters of this Śaiva Siddhānta movement, deserve our warmest commendation. The initial task of the pioneers, must have been an uphill one, and if any one name deserves to be singled out for special mention, it is that of our esteemed friend, Mr. Nallasvāmi Piḷḷai Avargaḷ, who, in spite of numerous difficulties, has unselfishly devoted his high abilities, as well as his time and money, in proclaiming to the world, the glorious truths and principles of the Śivādvaita-Siddhānta philosophy. Our best thanks are due to him for this noble work, and I hope and trust that gentlemen of light and leading, that are at the same time blessed with

* I may not be technically correct in the use of the phrase, as I ought to have said "Tāmasanirasana Sthala". In this stage, *kāruṇya-sampatti* (=bhūta-dayā) is an essential qualification for the mumukshu. See *Siddhānta-Śikhāmaṇi*, parichchheda xiii.

wealth and leisure, may rally round him, and help forward the sacred cause we have all so much at heart.

The Samāja should be congratulated on securing the active help and coöperation of so eminent a scholar and deep student of the Divyāgamas, as Mr. V. V. Ramaṇa Śāstriyār, whose influence has already been making itself felt, in the improved tone and vigorous conduct of the "Siddhānta Dīpikā", the journal devoted to the exposition of our Āgamic philosophy. The field of unexplored Āgamic literature is very vast indeed, awaiting the researches of liberal-minded and painstaking, Sanskrit scholars of his stamp. The collection of ancient manuscripts, now buried in the archives and lumber-rooms of old maṭhs and monasteries, and fast going to decay and destruction, is another most praiseworthy object, which the Samāja seems to have set before itself. In these endeavours, I trust, the members of the Samāja will receive the hearty support and coöperation of a large body of Śaivaites of the different communities. Let us, by all means, rescue from oblivion, our ancient Āgamic treasures, before they become lost for ever.

Before closing, let us make an invocation to our Supreme God, the Lord Rāmanātha, under Whose auspices, and almost within sight of Whose celebrated Temple at Rāmeśvaram, we have met here to-day, that He may be pleased to cause, under His Blessing, the spread of a new impulse to the study of the Śaiva religion and philosophy :

व्यक्तं देव भवत्पदाब्जमधुपा मुक्तिं गता योगिनः ।
स्तुत्वा त्वच्चरितान्यवापुरनिशं श्रीयःपदं चागमाः ॥
त्वत्सिद्धान्तवचःप्रसारणचणा त्वद्भक्तिभाजां सभा ।
ज्ञानैश्वर्ययशो विराजतितरां लब्ध्वा ध्रुवं शङ्कर ॥ १ ॥

जयतु जयतु शंभुः पार्वती चित्तवासः ।
जयतु जयतु गौरी शैवभक्तिस्वरूपा ॥
जयतु जयतु दिव्यद्रामराष्ट्राधिनाथः ।
जयतु जयतु नित्यं शैवसिद्धान्तसंघः ॥ २ ॥

K. P. P.

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3. The Fifth Annual Report submitted by the Standing Committee.*

The Standing Committee of the Śaiva Siddhānta Conference beg to submit their report as follows:

Genesis and Short Account of its History.

Among the past generation of workers who brought Śaiva Religion and Śaiva Siddhānta to the public notice and attention in South India, may be mentioned the late Śrī Rāmaliṅga Svāmigaḷ and Śrī Ārumuga Nāvalar. The work that these great men accomplished cannot be easily estimated in words. Ārumuga Nāvalar was gifted with a powerful intellect and great zeal and erudition, and he worked both in Ceylon and Southern India. He was a teacher, lecturer, publisher of books and Manuals for the young and founded a Press and Schools in Chidambaram and Jaffna. In his work, he was principally assisted by the grand uncle of the Present Mahārājā of Rāmnād and the father of the talented President of the Tamiḻ Saṅgam, we mean the late P. Ponnusvāmi Thevar avergal, a great scholar and patron of the Pandits of his time. Assembled as we are in this Hall of the great Setupati Mahārājās, we should not fail to honor this great man, and we have to congratulate ourselves that his noble example had been followed by his successors both in the first and second generations. The late Mahārājā Bhāskara Setupati as all the world knows spent his lacs on the patronage of Pandits and Scholars and assisted in founding the Tamiḻ Saṅgam and College. Śrīmān

* The Report was read by Mr. V. V. Ramaṇa Śāstrin, the Honorary Secretary, at Rāmaliṅga Vilās, Rāmnād, on Monday the 26th December 1910—*Ed. L. T.*

Pāṇḍitturaisvāmi Tevar Avergal is also a profound Scholar like his noble father and by his unstinted liberality and earnestness founded the Tamiḻ Saṅgam, and has assisted this Conference and other Śaiva Siddhānta Sabhās by presiding at their Anniversaries, at Chidambaram, Cuddalore, Madras, Trichinopoly, Salem, and Palamcotta and other places. When one of the members of this Committee met the Present Mahārājā at Madras on the eve of the Trichinopoly Conference the spontaneity with which he desired him to invite the next Conference to Madura was something remarkable and could not but be instructive of the great liberality and piety and learning found in the Race of the Setupati family.

Filled with fulness of the spirit, and a love that over flowed in deeds and words, the great Rāmaliṅgasvāmigal carried the religious work not only among Śaivas but among non-Śaivas also, and he brought to great prominence the two chief characteristics of Śaiva Religion, its doctrine of love or Bhakti and the Ahimsa Doctrine or Jīvakāruṇya.

We next mention two great workers who influenced the present generation to the largest extent. Matakhaṇḍana Venkatagiri Sāstrigal created great enthusiasm chiefly by his lectures in Trivandrum, Malabar and in the Tamiḻ Districts. But the person who exerted the greatest influence was the late Śrīla Śrī Somasundara Nāyagar Avergal. He was a militant propagandist and protected the faith from the attacks of its detractors, with unequalled force and reasoning. It was he, who brought to prominence the superiority of the Śaiva Siddhānta Philosophy and its sponsors, the Samaya Āchāryas and Santāna Āchāryās. His life was occupied with incessant work; and he lectured everywhere, and the writings he has left behind him might well form a library by themselves. Most of the present-day workers, associated with this Conference, count themselves among his pupils and followers. He came at a time when there was great Religious upheaval in Southern India, what with the work of the Free-thinkers and the Theosophical Society and

Vedānta writers, both native and foreign. Amongst these varying and warring influences, the ancient National Religion had to be explained to the rising generation, steeped in the study of the western languages and religions. Under his guidance, the task of enlightening the English-educated public was commenced by Mr. J. M. Nallasvāmi Pillai, as far back as 1895, when his translation into English of the sacred Śivajñānaboham, was published. His translation of that beloved classic, Tiruvarutpayan of St. Umāpati Śivāchārya, followed. And, under his inspiration and support, was commenced the English Journal Siddhānta Dīpikā in 1897, in the month of June, in memory of the Diamond Jubilee Celebration of our late Queen-Empress, Victoria the Good. In its pages have appeared nearly all the work accomplished by Mr. J. M. Nallasvāmi Pillai, in the field of Tamil philosophy and literature. His translation of Śivajñānasiddhiyār, Uṇmai-Viḷakkam, Tirumūlar's Tirumantiram, Śaiva-Samaya-neṟi and leading articles on Śaiva-Advaita-Śiddhānta Philosophy have been published; and under his liberal support and that of Śrīmān Pāṇditturaisvāmi Tevar, the translation of Srī Kaṇṭha Bhāshya was also published, and all these works await republication in book form. He was also the means of a large number of workers joining in the field of Śaiva Philosophy and Tamil literature. Almost all the educated Indians in South India and Ceylon owe their knowledge of Siddhānta to these publications.

These works and the works of the late Rev. G. U. Pope form the only bibliography in English on the subject and vast number of European missionaries and writers have drawn on these materials for their study and exposition of Siddhānta.

From the very first Conference Mr. J. M. Nallasvāmi Pillai has been associated with the work of this Conference and he was its president at the 3rd Session at Negapatam.

Pandit R. S. Vedāchalam Pillai, commenced his work under the late Śrīla Śrī Somasundara Nāyagar Avargal, and

Mr. J. M. Nallasvāmi Pillai, and assisted in the publication of some of the Nāyagar's works and the first volume of the Siddhānta Dīpika in Tamil. Since then he has brought out various publications relating to Tamil literature and philosophy, and has been editing and publishing the Tamil monthly Jñānasāgaram, and an English Magazine called the Mystic Myna. It was he, we gratefully acknowledge, who was primarily responsible for the genesis of the Śaiva-Siddhānta Conference.

We believe the first meeting was held on the 7th July 1905, and the late Mr. C. Siṅgāravelu Mudaliyār, Supervisor P.W.D., was the most active helper. And the First Conference was held at Chidambaram on 26th, 27th and 28th December 1906, under the Presidency of Śrīmān P. Rāmanāthan, K.C., C.M.G., and Mr. C. Ponnusvāmi Mudaliyār, Joint-Secretary, rendered the greatest help to make the meeting a success. The second Conference was held on the 25th, 26th, and 27th December 1907 at Chidambaram also, under the presidency of Śrīmān P. Pāṇdi-tturaisvāmi Tevar Avargal. There were no rules and there was no committee, and a desire to have some sort of constitution being manifested, a special sitting of the Conference was held with Mr. J. M. Nallasvāmi Pillai in the chair, a set of rules was framed and a small Committee was appointed consisting of Messrs. Nāgappa Chettiar, A. Renga-svāmi Pillai, M. Nāgaliṅgam Pillai, T. A. Rāmaliṅga Chettiar, B.A., B.L., and S. Pālvaṇṇa Mudaliyār, with Mr. S. Vadivelu Pillai as Secretary and Treasurer, and Pandit R. S. Vedāchalam Pillai as General Secretary. We have no proper account of as to how this committee worked, but it was evident that the General Secretary and the Principal Secretary did not agree with each other, and the committee was hardly, if ever, convened. Mr. Sivajñāna Mudaliyār, B.A., Sub-Registrar and Mr. C. Ponnusvāmi Mudaliyār rendered great assistance in regard to the Second Conference. The Third Conference was held at Negapatam on the 25th, 26th and 27th December 1908

under the Presidency of Śrīmān J. M. Nallasvāmi Piḷḷai B.A., B.L., District Munsiff, and Mr. G. Sadāsivam Piḷḷai, Editor of Nīlalochani, and N. S. Vaidyaliṅga Mudaliyār, were responsible for the successful management of this Conference.

The Last Conference.

As was set forth in the last report, the Conference was due to the initiative of Mr. J. M. Nallasvāmi Pillai, and to the liberality of S. R. M. C. Rāmasvāmi Chettiyar Avargal of Jambukešvaram who gave a donation of Rs. 200, which went to pay the travelling expenses of the lecturers and printing charges. The local committee, with Mr. Aṇṇāmali Piḷḷai, Retired Tahsildar as Chairman, made a large collection, and met the expenses of the conference. The thanks of the public are due to Mr. M. A. Chandrašekharam Pillai, Mirašdar and Svāmināthа Piḷḷai Head Clerk, Audit Office, Trichinopoly for the success of this conference and its arrangements. It is intimated to us that the General Secretary has sent in his accounts to the local committee, and the local committee intends to publish its accounts soon. The conference was presided our by the Hon'ble A. Kanakasabhai, B.A., Advocate, and Tamil Member of the Ceylon Legislative Council.

The subjects dealt with by the different speakers are given below :—

The Psychology of the Shaḍ-adhvans	V. V. Ramaṇa Šāstrin.
Worship of Šivaliṅga	...Paṇḍit R. S. Vedāchalam Piḷḷai.
Gurubhakti	...G. Sadāšivam Piḷḷai.
The Four Paths	...Brahmašri A. Raṅgasvāmi Aiyar.
Balancing of Karma	...J. M. Nallasvāmi Piḷḷai, B.A.,B.L.
The Sacred Ashes	...Šrīmati Āṇḍāḷammāḷ.
The Phylosophy of the Gītā	...A. V. Gopālāchāriyār, M.A.,B.L.
Bhakti	...T. Bhaktavatsalam Piḷḷai, B.A.
Šaiva-Siddhānta	...Paṇḍit R. S. Vedāchalam Piḷḷai.
Ātma-jñānam	...P. M. Muttaiya Piḷḷai.

Mukti-nilai	...S. Pāḷvaṇṇa Mudaliyār.
Jīvakāruṇya	...Svāmi Rudra Koṭešvara.
Ātmalakshaṇa	...C. Dāmodaram Piḷḷai.
The Work before Us.	...R. S. Subraḥmaṇyam Piḷḷai.
Ṣaiva Siddhānta	...Paṇḍit R. S. Vedāchalam Piḷḷai.

A large number of missionary gentlemen were present at the meeting, at the invitation of Mr. J. M. Nallasvāmi Pillai, and a good account of it was published by the Rev. H. W. Schomerus of Erode in the *Gospel Witness*, and extracted in the Siddhānta Dīpikā.

At a special sitting of the conference, the question of a constitution was again discussed, and the General Secretary intimated that he would sever his connection with the Conference if a committee was appointed. He was however induced to accept the General Secretaryship, and a standing committee was appointed to carry on the business, till the next Conference.

Donations were called for, and subscribed, and the General Secretary has intimated that he collected about Rs. 30, and he has, however, furnished no accounts, though he was called up on to do so. At the close of the conference, the conference was invited to meet at Madura, this year, by Mr. J. M. Nallasvāmi Pillai, on behalf of the Mahārājā of Rāmnād and the invitation was accepted.

The work during this year

Nothing was done during the year by the General Secretary and it seemed that nothing would be done. Mr. P. M. Muttaiyyā Pillai wrote to Mr. J. M. Nallasvāmi Pillai that, from what he heard from the General Secretary, the latter was not going to move in the matter of holding a conference this year. The Secretary was at once communicated with, and he at first suggested difficulties about communicating with the members of the committee, and then he stated that he had severed his connection with the conference even from last year, and that he had retired

into solitude, notwithstanding the fact that he collected the subscriptions, and spent them during this year. While feeling grateful to the Paṇḍit for all that he had done to found and develop this conference, the committee extremely regret his attitude, and his severance with this conference. Mr. J. M. Nallasvāmi Pillai sent a circular letter to all the members of the committee and nearly all of them replied to the communication, and it was resolved to appoint Mr. V. V. Ramaṇa Śāstrin and Mr. M. T. Subrahmaṇya Mudaliyār as Secretaries and that papers should be called for before a certain date, from gentlemen who wished, to lecture at the conference, and that Mr. K. P. Puṭṭaṇṇa Chettiyār, and the Hon'ble P. Aruṇāchala Mudaliyār be invited to preside. With regard to the proposal to submit the lectures in writing, there were only one or two dissentients, but as the result has proved, the experiment has been uncommonly successful; more than thirty papers have been received, and more would have been forthcoming if they were given more time, and the duration of the sittings of conference could be further extended. It may not be known that, at the last convention of religions at Calcutta, eminent men belonging to all religions and creeds, cheerfully complied with a similar requisition, and, what was more, the papers were subjected to a severe revision by the committee; and a similar experiment made at the last anniversary of the Palamcottah Samayābhivṛiddhi Sabhā, was also successful. The committee could now congratulate itself at least that the thought and speech of a large number of persons would not be altogether lost and, if funds permit, the committee could hope to publish them in book-form.

The committee met in Madras on the 4th December, for passing the report, and the papers received, and settling a programme, but we regret only a few members attended. A large amount of work had fallen on Mr. V. V. Ramaṇa Śāstrin, Mr. J. M. Nallasvāmi Pillai, and the thanks of the committee are due to them from their labour of love. Correspondence was also opened with the Rājā of Rāmnād, and all the success of this

conference is due to his great liberality, and the conference would have been a greater success if we had pleasure of the Rājā's presence in our midst to-day. The committee, however, takes this opportunity to convey to the Mahārājā its deep debt of gratitude to him, and to those who have worked with him, to make this conference a great success. It is a happy augury that the heir of the Setupatis should commemorate the first year after his attaining majority, with a great religious assembly like the present, and we pray to our Lord Šiva to grant him long life and prosperity. The Committee wishes to express its gratitude to the President, for so cheerfully and readily complying with the request of the committee, conveyed through Mr. J. M. Nallasvāmi Pillai. His presence, however, is of greater importance and significance, in more than one respect. Vīrašaivism forms an important Šākhā of the general Šaiva Religion, and follows the same Šaiva Āgamas as the rest of the following. There are some Vīrašaiva maṭhs in the Tamil country, and the great Šivaprakāša Svāmigal of Tuṟaimaṅgalam of the last century, the famous author of நால்வர் நான்மணிமாலை, Forty Hymns in praise of our Samayāchāryas, is honoured throughout the length and breadth of the Tamiḻakam. And, at the present day, no better honoured teacher could be found than Šrī Šiva-Shaṇmukha Šivāchāryasvāmigaḷ, the learned head of the Vīrašaiva maṭh at Tiruppāpuliyūr. However, as most of the maṭhs and their followers are found chiefly in Telugu, Canarese and Mahārātta countries, any great *rapprochement* between the two sections, have not been possible, and the higher truths of Vīrašaivism and the erudite works of its professors, are lost to the Tamil Šaivas. For the last two years, however, a move have been made by the leaders of the two Šākhās to come together, and to join hands, in the great work of resuscitating and strengthening our ancient and beloved Religion, and it has been made possible also to accomplish this by the assistance of the English language. We have been working each our own way, but union is strength, and its importance cannot be overlooked in view of the great work before us. The presence, to-day, of

our President, and of several delegates from the distant provinces, is a sign and seal of this union, and we pray to Parameš-vara that He, in His Supreme Wisdom, will guide our work to the great glory of His name; and it may be not too distant to hope that we may unite, in a common bond of union, the Gāṇāpatyas, Šāktās and Šaivas, in the other presidencies also.

The object of this Conferences is, as may be readily perceived, to serve as a great demonstration, for the purpose of attracting the attention of the general public to the importance of this ancient system of thought and faith, and to rouse the enthusiasm of its own followers. There are various Sabhās in this Presidency, and in Secunderabad, Bangalore &c., where work has been carried on for a long number of years. The Conference could in no sense take their place; work has to be done from day to day, and from week to week, and this can only be carried on by the local Sabhās. The scope of this Conference would be to create a sort of federation among the different Sabhās, so that delegates from the different parts may meet together, take stock of the work done, and compare notes, and emulate each other, and devise better schemes of work for the coming year. There is a great future for the Conference, if only it is properly constituted, and the different Associations would co-operate with it, and lend their support. It is with this view the Committee has addressed a circular letter to all the Sabhās, requesting them to send delegates to this Conference, and the committee has also arranged two morning sittings for the purpose of settling a constitution for the Conference.

The Standing Committee of the Conference could very well, direct its efforts to the following points, if well supported by funds:

1. Publication work.
2. Arranging courses of lectures for the year in different places.

3. Elevation of the depressed classes.
4. Suggesting improvements in temple administrations.

Ours is no militant propagandism; our well known toleration, often, degenerates into indifference. The law given to us by our Āchrāyas is, that no religion is false and every religion is acceptable to our Lord, the God Šiva, and He is the God, who has revealed Himself in all ages, and to all nations, and in all the countries, and through all creeds, and He is all Love, and that Love alone can secure us peace in this world and the next. We merely desire the love and goodwill of other religionists, and that they should understand us properly. We believe we have certain truths which ought to and will appeal to men of every creed and every religion. And we believe we have already secured their sympathy, and our special thanks are due to the Christian missionary gentlemen who have spoken and written about the Šaiva Siddhānta, in recent years, with sympathy and appreciation, and to our Vaishṇava friends who have come forward to enlighten us, with their learned addresses, during this Conference.

We hope that in future reports of this kind, the work of the different associations carried on during the year, would also be summarised and embodied. We may however notice that, during the past year, several associations celebrated their anniversaries with great *éclat*. The celebration in May last by the Palamcotta Šaiva Samayābhivṛiddhi Sabhā was the greatest; it was celebrated for 3 days; in July, the Madras Vedāgamokta Sabhā founded by Šrīlašrī Somasundara Nāyagar, celebrated its 50th anniversary, and both were presided over by Šrīmān P. Pāṇḍitturaisvāmi Tevar Avargaḷ. In August, the Vāṇīvilāsa Sabhā of Tiruppāpuliyūr had a three days' celebration under the Presidency of Brahma-šrī T. Sadāšiva Aiyar Avargaḷ, M.L., District Judge of Ganjam. The new buildings of the Šaiva Prakāša Vidyāšālai at Chidambaram were opened by Šrīmān Pāṇḍitturaisvāmi Tevar Avl., in September, and this was also made the occasion for the delivery of a number of lectures on Šaiva Religion and

Philosophy. The Madras Śivanaḍiyār Tirukkūṭṭam celebrated its anniversary, opened a library, and, what is more important, opened some primary schools under its management, for the purpose of imparting religious and moral instruction. Meykaṇḍa Santāna Sabhā opened a Devāra Pāṭhaśālā and celebrated its anniversary in November, under the Presidency of Brahmaśrī Mahā Mahopādhyāya U. V. Svāminātha Aiyar Avargaḷ, Professor of Tamiḻ, Madras Presidency College. We may also mention that the Madras Śivanaḍiyār Tirukkūṭṭam is proposing to open Sunday classes for the religious instruction of Pañchama boys. We hope and pray to our Lord that such work would increase and develop in the coming years, and bring with it a richer harvest of moral and spiritual and social elevation, and Peace and Love.

THE STANDING COMMITTEE.

मृत्युर्मृत्युगृहेक्षणेन बलिभिः तद्धातुकोपोद्भवः
तत्संयुक्तभगात्रजो बहुभवो वीर्यान्वितैः भूरिभिः ।
अग्न्यंब्वायुधजो ज्वरामयकृतः तृट् क्षुत्कृतश्चाष्टमे
सूर्याद्यैर्निधने चरादिषु परस्वाध्वप्रदेशेष्विति ॥

——VAIDYANĀTHA'S JĀTAKAPĀRIJĀTA.

When the cusp of the eighth house is aspected by many major planets that are strong, death will be varied, and caused by the malignancy of the humours corresponding to the planets in question, in parts of the body appropriate to the signs wherein the planets are posited; when the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn, occupy the eighth, death will be occasioned by fire, water, weapons, fever, indigestion, thirst and hunger respectively. When the sign on the cusp on the eighth is cardinal, fixed or mutable, death will occur in an exotic place, one's own house or a throughfare respectively.

——V. V. R.

THE OBLIGATIONS OF ELECTORS AND OF THEIR REPRESENTATIVE.

(Concluded from page 209 of No. 5, Vol. XI.)

APPRENTICESHIPS ARE HELD NECESSARY TO ALMOST EVERY ART, commercial or mechanical; a long course of reading and study must form the divine, the physician, the practical professor of the laws; but many a man of superior fortune thinks himself born a legislator. The great Roman orator Cicero, however, was of a different opinion. "It is necessary", he said, "for a senator to be thoroughly acquainted with the constitution, and this"; he declared, "was a subject of the most extensive nature, a matter of wide knowledge and deep reflection, without which no senator can possibly be fit for his office."

It is for the sake of being able to serve the country in the House of Commons and out of it that so many youths flock in England to those legal universities of high renown called the Inns of Court. A careful study of the social, legal, and political sciences open up the mind wonderfully. Wrong and mistaken motives, combined with selfishness, jealousy and other passions contract the mind to such an extent that its usefulness is much curtailed. It is universally considered a great disgrace to have a narrow mind. It mars the whole beauty of life, and robs life of its greatest joys. A narrow mind thinks in a crooked, tortuous way, because it cannot see beyond its nose, and resorts to sloping tactics in order to gain its selfish ends. A sound knowledge of ethics and law gives the mind standards of right thought. If the mind is trained to think, not according to the likes and dislikes of the body, but according to law, it becomes liberal, that is free from its bondage to corruption. A broad-minded lawyer who loves to be frank and fair, despising underhand methods, and who

loves to work for the people ungrudgingly rather than work in the Law Court for fees paid, will be a great acquisition to the Council, especially if he has the courage of his convictions and the ability to speak. A wide experience of the world and abundant knowledge of local conditions of life are also necessary. Without these qualifications, it would be impossible to make an impression on his colleagues, official and unofficial. A comprehensive grasp of the situation and of the particular points at issue is absolutely necessary.

A MAN MAY SPEAK BY THE YARD IN COUNCIL,

but if he does not clear up the difficulties of opponents, or strengthen the convictions of supporters, he might as well be lying down in his house. The great point is to understand exactly the details of the question for debate in Council. It generally has a literature of its own, all new or connected with past records. In my legislative experience of about eighteen years (1879-1890), I found almost invariably that unofficial Members of the Legislative Council were unprepared for effective discussion, either through remissness, or press of other engagements, or want of papers. Having found the deficiencies of my unofficial brethren, I thought it my duty to apprise them in time of the details of all complicated subjects, giving them the results of my study and reflection. We used to assign to each other the different parts of the play in our side, and were thus able to meet the unofficial members with courage. Sir Arthur Gordon (now Lord Stanmore), who was one of our strongest Governors, found our union so telling that he said publicly that the influence of the six unofficial members acting in concert was out of all proportion to their numerical strength.

Such is the power of judicious criticism on the measures of the Government. In the British Parliament there are always two or more parties watching each other: one party "in power," that is holding all the high executive offices of State, and the other parties "in opposition" as they say.

Mr. Joseph Chamberlain in one of his speeches delivered at Birmingham in 1883, said, "An opposition has two very distinct and very vital functions to discharge in this country. The first is criticism, honest, fair, judicious criticism, and the second is by its bearing and conduct as an opposition to show that it is fit for power, when power shall come."

Now, the Legislative Council of Ceylon, consisting of official and unofficial members, was undoubtedly intended to give the Governor the benefit of their advice and criticism. That Council is not the Governor's, but His Majesty the King's, as we know from several State papers laid on the table of the Council. Neither officials nor unofficials should simply say "Aye, Aye" to all that the Governor says. If they do so, they will cease to be his advisors and critics: they will be his flatterers, and, of course,

BETRAYERS OF THE TRUST REPOSED ON THEM BY THE KING

for the benefit of the country. There can be no criticism without analysis, that is, undoing the whole into its different parts and examining each part separately, commenting on its usefulness, strength or weakness, and suggesting desirable modifications or the entire abandonment of the whole. It is absolutely useless to send a man into Council who does not possess analytical and synthetical powers to a pronounced extent. Only practical men of light and leading, having a talent for the successful handling of public affairs, should be entrusted with the duty of representation. Without capacity to give a push and healthy turn to political measures, no man should come forward as a candidate for parliamentary honours. The London "Times" said in August, 1883, on the subject of leaders in English politics: "The demeanour of the Conservative leaders in the Commons has been negatively correct, but though that entitles them to be considered model members of parliament, it hardly fulfils the public conception of capacity to direct public affairs......On the other hand, whatever may be the shortcomings of the Liberals they at least have men

accustomed to affairs, possessed of ideas, and figuring in the mind of the nation as active forces. If they are not highly popular, they at least have escaped that worst of political misfortunes, to be regarded with good-humoured indifference."

The lesson we learn from English politicians is that we would expose ourselves to a great misfortune if we sent into our Council men whose actions there create in us a feeling of indifference or deadness. The actions of our representatives in Council should call forth our warmest interest in public affairs, and develop in us a lively sense of satisfaction that the right thing has been done at the right time and in the right manner to preserve the well-being of the country.

A representative can do more good work in the sub-committees than in the full meetings of the Council, provided that he has taken the trouble to study all the available papers on the subject and thought it out before meeting his colleagues in the sub-committee.

Some Colonial Secretaries, imbued with a high sense of honour and fairness, readily hand the whole file of papers to the unofficial member who wants it, but other Secretaries, caring more for victory than honour, weed the file of tell-tale papers before handing it over. This is hard to bear.

IT DOES NOT PROMOTE CONFIDENCE IN THE GOVERNMENT OF THE DAY.

Things become harder still if in sub-committees where discussions should be of the freest kind, officials are not as communicative, as they ought to be for the reason that officials and un-officials alike are the ministers of the King, appointed to guide the Governor wisely and well. Nothing conduces so much to the honour of the Governor and Colonial Secretary as a genuine desire on their part to court the advice of unofficials at the earliest opportunity, before submitting the papers to the

consideration of the Secretary of State. It is a farce to seek their advice, after the Governor has managed to obtain the sanction of the Secretary of State. The tongue of the official members of the Legislative Council must be held, after such a contingency. They should not speak, much less vote against the measure, in case they disapprove of it; and the unofficial members, if they cared to speak, would feel like those who whipped dead horses. The Governor who comes into Council with a measure already sanctioned, without the Secretary of State having heard the public or the press or the representatives of the people, is surely misusing the Legislative Council, for it has been well-pointed out by an Englishman that—

"It produces the impression upon the public mind that the members are at liberty to vote as they please, whereas in fact their hands are more tied than ever, and acts go forward as if they had received the confirmation of all the members, or a majority of those present."

This misuse of the Legislative Council by some of our Governors is worthy of the consideration of the reformed Legislative Council, and of the Citizens of the Island.

The Governors who approach the Legislative Council after pocketing the Secretary of State, no doubt believe conscientiously that the information they have received from the Government Agents, Assistant Agents, and the Chief Headmen together with the opinions of the members of the Executive Council, are sufficient to determine their own views, and justify them in inducing the Secretary of State to give his sanction. But such Governors do not know the peculiar conditions of Eastern countries where the people are in the habit of

SAYING WHAT THEIR SUPERIORS WOULD LIKE TO HEAR.

If they resigned their official positions, and mixed with the headmen and the people in familiar terms, they would see in what a world of illusions they had been living as officials.

This is what Mr. William Taylor of the Bengal Civil Service, who was the Commissioner of Patna, says in his book, called "Thirtyeight Years in India," as to how much he was mistaken during the whole period of his official life:

"When a public officer in high position in India descends from his pedestal and enters on the lower stage of ordinary unofficial existence, he passes, in one sense at least, from darkness into light. During his official elevation, his eyes were dimmed, his senses clouded by a thick veil, which, unknown to himself, was spread before him and presented every object in a false or distorted aspect. Flattering himself that in conversation, or by enquiry, he ascertains the genuine sentiments of the natives who approach him, he, in fact, takes in little but the smooth sentences of studied adulation or perverted facts. When, however, he casts off his official rôle, the veil is removed, and if his vocation brings him into confidential relation with the people, he is astonished to find how widely the real sentiments and genuine views of his visitors or associates differ from the manufactured opinion which he had, in his higher sphere, accepted as the truth."

Those who know the country best, here and in India, bear testimony to what this Civilian has written. Our Assistant Agents and Government Agents, so long as they remain officials, will never know the real sentiments and genuine views of their informers, and the Governor who depends on his Agents and Durbar Chiefs alone, will never know how grievously he was mistaken, and how unsuspectingly he misled the Secretary of State. If the Governor descends from his pedestal and enters on the lower stage of ordinary unofficial existence, then will he pass from darkness to light; then will he know how much better he might have governed the country, if he had counted on the advice of the unofficial members of the Legislative Council,

BEFORE ADDRESSING THE SECRETARY OF STATE.

There have been Governors who have allowed our constitution to work according to the lines prescribed by its founders. The safety of the country depends not upon the readiness of the Governor to assume responsibility for every measure and scheme which he has pressed on the Secretary of State, but on the harmony of his views with those of the Executive and the Legislative Councils, ordained by the King to advise him, and to help him in the Government of the country. The words of that sagacious Governor, Sir Henry Ward, who ruled the Island between 1855 and 1860, are worth remembering:—

In the peculiar circumstances of Ceylon, with great capabilities still undeveloped, and a growing demand for material prosperity, as the condition of planting and mercantile success, it is upon the agreement between the Councils and the Governor for the time being, that the progress of the Colony depends."

Now, I think I have sufficiently detained you. You have listened to me with the greatest patience. Wherever I have been, this has been a distinctive feature. People do not look at their watches, but simply watch my face and movements. I see every face sparkling with enthusiasm, and that is enough consolation for me, for all the trouble I have taken. If by my labours I make some of you to rise from selfishness or self-love to neighbourly love, and from neighbourly love to patriotic love, and then again to philanthropy and Godly love, I shall have lived sufficiently. I thank you, ladies and gentlemen, for giving me a hearing in this encouraging manner. Your willingness to hear, and your effort to do good, will find fruition in your own hearts, and in the community generally.

P. R.

A Letter to the Editor.

Some Astronomical Remarks on Sri Sankara's Horoscope.

To

M. R. Ry., V. V. RAMAṆA ŚĀSTRIN AVARGAL,
EDITOR, "THE LIGHT OF TRUTH",
MADRAS, N. C.

DEAR SIR,

I have gone carefully into the calculations of Mr. Pichchu Aiyar relative to the birth of Śrī Śaṅkara* and find as follows:

The centennial change in the obliquity of the ecliptic, estimated at 50 seconds, gives for the year 805 A.D. 23 degrees 35 minutes nearly.

This will affect all calculations.

The New Moon of April fell on the 3rd (O. S.) at 0h. 43m. 4s. p.m. (G. M. T.) or 5h. 51m. p.m. at Travancore (Longitude 77 degrees East, and Latitude 10 degrees North).

The fifth day after New Moon fell between noon of 7th and noon of 8th April. I observe Old Style (O. S.) throughout. [The difference between the old and new styles was then (805 A.D.) 4 days.]

The hour of 12h. 58m. p.m. at Travancore = 7h. 50m. A.M. at Greenwich, and I therefore take April 7d. 19h. 50m. as the Epoch to which all calculations must be adjusted. As all the

* The contribution referred to appeared at pp. 21 *et. seq.*, and pp. 109 *et seq* of the current Volume of our Journal.—*Ed. L. T.*

equations of the celestial bodies depend on the place of the Sun, I will take this first of all.

	s. d. m. s.	s. d. m. s.	
1800	9-21-44- 1	3- 9-29- 5	
+5	11-29-47-30	0- 0- 5-10	
1805	9-21-31-31	3- 9-34-15	
−1000	0- 7-37-30	0-17-11-40	
805	9-13-54- 1	2-22-22-35	
April	2-28-42-30	15	
7d.	0- 6-53-58	1	
		2-22-22-51	= Apogee.
19h.	46-49	0-20-19-21	= Mean value.
50m.	2- 3	9-27-56-30	= Anomaly.

0-20-19-21
\+ 1-41-19 Cen. Equation.

0-22- 0-40

cent. var. equat. +2- 9 = Long. Aries 22d. 2m. 49s.

Before we can go further it would be necessary to know what value is given to precession at this particular epoch. Of course, as is well known, the great year of 25,920 years

(wrongly ascribed to Plato) yields a mean precession of 50s. per year, and on this valuation the *ayanāmša*=4deg. 15m. 50s. which, taken from the Sun's equated longitude, would give a value *Mesham* 17 deg. 46 m. 59 s. in terms of the Indian Zodiac.

Now Mr. Pichchu Aiyar has given the 18th day of *mesham* as that of Šaṅkara's birth, which certainly agrees with the above value, inasmuch as the mean motion of the Sun for 18 days is 17 deg. 44 m. 30 s. Yet Mr. Pichchu Aiyar gives as his value of Sun 16 deg. 36 m. only, and I confess I do not understand it, for, at whatever point he may set his zero, the Sun in 18 days must be advanced nearly 18 degrees, unless indeed it is held that the month Mesham does not begin with the Sun's transit of zero.

I find by calculation that the 8th April, A.D. 805 was Monday, the 5th day after New Moon. So far we are in agreement, and our calendars are thus equated, April 7d. 19h. 50m. G. M. T. A.D. 805 Monday=Mesham 18th 0 h. 58 m. p.m. A.D. 805 Monday. So that the 8th April (O.S.) is found by the coincidence of the day of the week and the day of Moon from synod to correspond with the date fixed by Mr. Pichchu Aiyar as that of Šaṅkara's birth.

A comparison of the longitudes of Sun given by Mr. Pichchu Aiyar and by the European tables, shows a difference of about 5 deg. 27 m. and as this will affect the equations of the Moon and planets, it does not seem advisable to go further until we are agreed upon the value of the Sun's longitude. When the Sun's longitude is found in both zodiacs to the nearest second of space, then their difference will be the true value of *ayanāmša* for epoch 805 A.D., so that the calculations is of the first importance.

For the longitude of the Moon A.D. 805 April 7 d. 19 h. 50 m. =8th April, at 7-50 A.M. (G. M. T.), we proceed as follows:

	Longitude	Anomaly	
	s. d. m. s.	s. d. m.	s. d. m. s.
1800	4-13-50-16	2-27- 7	M = 2-24-22-20
+5	10- 0- 5-59	3- 6-40	S = 0-22- 2-49
1805	2-13-56-15	6- 3-47	2 × 2- 2-19-31
−1000	6-18-47-15	6- 8-13	= 4- 4-39- 2
805	7-25- 9- 0	11-25-34	A 6-14-33
April	3-15-52-32	3- 5-51	9-20- 6 = 2 (M−S)
7d.	3- 2-14- 5	3- 1-27	−A = 0-1-15-13
19h.	10-25-53	10-21	M′ = 2-27-40-54
50m.	27-27	27	S = 0-22- 2-49
Sec. Equa.	+13-23	+ 0-53	M′−S = 2- 5-38- 5
Equations	2-24-22-20	6-14-33	
To 2D−A =	+ 1-15-13	1-15	
„ Sun's a. =	+ 9-43	10	
	2-25-47-16	6-15-58	
„ Sun's a. =		− 0-20	
„ A. =	+ 1-53-38	6-16-18 = Anomaly	
	2-27-40-54		
„ M′−S =	− 24-52		
	2-27-16- 2	∴ Moon's long. = 2s. 27deg. 16m. 2s.	

According to the relative values of Sun in the two zodiacs, Mr. Pichchu Aiyar should bring the Moon's longitude out at

50deg. 27min. less than the above, namely, in 2s. 21deg. 49m; whereas he gives its value as 2 s. 6 deg. 44¼ m. Consequently I am bound to suspect a cumulative error in the tables from which he is working amounting to 15deg. in ten centuries, or alternatively, an error in his working. That my tables are dependable is shown by the fact that they respond to recorded phenomena and to modern observations. A simple test is the Moon's elongation (distance from Sun) in the same period. Thus:

	s. d. m. s.
1800	6-22- 6-15
+5	10- 0-18-29
1805	4-22-24-44
- 1000	6-11- 9-45
805	10-11-14-59
April	0-17-10- 2
7d.	2-25-20-27
19h.	9-39- 4
50m.	25-24
Elong.	2- 3-49-56
Sun	0-22- 2-49
Moon's Lon. =	2-25-52-45

This is seen to correspond to the Moon's longitude less the Equation to Centre and the subsequent equation due to elongation, as above.

With regard to the major planets mentioned in the śloka from the *Vijaya* *, these may conveniently be estimated by

* The śloka referred to by 'Sepharial' is this (cf. p. 22 of the current Volume, *ante*):—

लग्ने शुभे शुभयुते सुषुवे कुमारं
श्री पार्वतीव सुखिनी शुभवीक्षितेच ।

reference to their Synodic Periods, which are very accurately known. The calculation yields the following results :—

Saturn	6s. 18 deg. 31 m.	These positions are subject to anomalistic equation and to centennial augment.
Jupiter	3s. 24 deg. 23 m.	
Mars	10s. 0 deg. 33 m.	

Therefore, whether we take ayanāmša as 4 deg. 15 m. 50 s. or 5 deg. 27 m., all the planets referred to in the *šloka* of Mādhvāchārya will fall into the signs ascribed by him, namely, the signs of their respective exaltation. So far, then, as this section of the research is concerned, I should be glad to learn what measure of reliability can be placed on the *parahitā* system for long periods*, and what degree of accord it presents with (*a*) accurately recorded observations in the past and (*b*) current observations.

Regarding the Reform which Šankara is recorded to have begun on 1st Chingom A.D. 825, I find this equivalent to 23rd July. The Sun entered Simha on that day, and was then in 4 s. 4 deg. 32 m. 30 s. at the same moment, this increment being the value of ayanāmša as calculated by me from the Epoch 498 A.D. at 50 s. per year. The date of the Suns's entry into *Simha* in the year 825 was July 23 d. 16 h. 14 m. Greenwich Mean Time (Old Style), or in secular terms 24th July, at 4-14 a.m.

Yours faithfully,

SEPHARIAL.

जायासती शिवगुरोः निज तुङ्ग संस्थे
सूर्येकुजे रविसुतेच गुरौचकेन्द्रे ॥—*Ed. L. T.*

Lagne šubhe šubhayute sushuve kumāram
Šri Pārvativa sukhini šubhavikshitecha ।
Jāyāsati Šivaguroḥ nija tunga samsthe
Sūryekujeravisutecha gurauchakendre ॥—*Ed. L. T.*

* This is a question which our friend Mr. L. D. Svāmikannu, M. A., LL. B. (Lond.), is specially studying, and we should be glad to have his say thereon, before we offer our opinion on the issues involved.—*Ed. L. T.*

THE "ĀGAMIC BUREAU" NOTES.

Antares Almanac for 1911.

Under this captivating name, our friend, Mr. George Wilde, has issued a cheap almanac, giving weather predictions and birthday and anniversary prognostications for the year 1911. The publishers are Messers Rexo & Co., 3, Central Street, Halifax, Yorkshire, England, and the Almanac is priced at four pence a copy. The star *Antares* is known in Sanskrit Astronomy as *Pārijāta*, to which the Yoga-tārā, *Jyeshṭhā*, is very intimately related. It is a star of the first magnitude, and to be found in the Hindu Nirayana Sign, Vṛišchika. The name Antares stands for a mixture of Mercury and Mars, in the interpretation of character and destiny, according to the canons of the Celestial Science. The brilliance of Antares is well-known to all star-gazers. There is, consequently, a definitive significance in the choice of the name Antares for Mr. Wilde's *début* in the field of almanac-compilation, and we sincerely hope that the Almanac in question may prove a veritable Antares in the galaxy of other almanacs. Mr. Wilde gives star readings for each month, good days for business transactions in each month, prognostications about the ruling potentates, and some paragraphs of general predictions. Altogether, the Almanac is very beautifully planned, and can be used without difficulty even by the man in the street. The weather predictions are, however, of only local applicability, being specially made out with reference to England and Wales. In his editorial note Mr. Wilde writes:

"The Editor feels that his accession to the editorship of this Almanac falls on the eve of a momentous period of History when two or more European nations will become involved in war. The question which is constantly on everyone's lips is: will the mighty Houses of Hanover (now Saxe-Coburg) and Hohenzollern come into conflict? The Hohenzollern has answered the question by stating that 'its future is on the sea'. The next question is: when will Germany strike and with what

result? Whilst the star of the Hohenzollerns has been in the ascendant that powerful House has smashed Denmark 1864, struck Austria to her feet 1866 and felled France in the dust in 1870.

"Mundane Astrology contains only a modicum of truth and affords no clue to this mighty conflict between two of the most powerful nations the world has ever seen. It is silent as to the momentous incidents of the world's progress; and of the great personalities who occupy the world's stage it says nothing. The Editor will bring these new personalities under the limelight of Natal Astrology".

A very noteworthy attraction of the Almanac consists in its "star courses in the horoscopes of politicians". Mr. Wilde says, for instance:

"The Earl of Crewe has very nearly reached a most adverse period of his life. He is warned that he has to fear accidents and a breakdown in health in the near future.

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"Lord Morley is under the adverse influence of Saturn. His health will be more or less impaired and he will certainly not be able to retain office because of failing health. He also has to fear loss of position in 1911 or 1912".

We make no excuse, in this connexion, for transcribing in full, Mr. Wilde's prognostications about George V, King of England, as they are sure to prove of enthralling interest to our numerous readers:

"His Majesty is a strong character. He is sure to become a great and eminent King. He will have the favour and friendship of powerful monarchs and his honour in his country will be great. He is witty, ingenious, trusty, faithful, courteous and friendly, and he is a king who will inspire much confidence in those with whom he is brought in contact. The aspect of the Sun to Mars is a most propitious aspect for success in arms. The King is sometimes loquacious, is easily swayed by passion and might speak impulsively. In fact, he might act rashly, but he is very soon appeased. The good aspect of Mercury to Jupiter adds sound judgment, good reasoning powers, consequently His Majesty has plenty of ability. Venus rising adds many excellent qualities; but as Venus is afflicted by Mars it adds to the character a quick and contentious

temper. But His Majesty is a good man. There are indications of love of music and of the drama. His Majesty is sure to become a great favourite of the multitude. He is very versatile, optimistic and has merry moods, is high-minded, honourable, enterprising; a King of great courage and much piety. He will lead a very active life, for he is not in the least demulcent and will rarely acquiesce in anything with which he does not agree. He has strong convictions because he has a good judgement; he will seek to use his persuasive powers and with some success. A man of dignity, reverence, probity, integrity. In fact, His Majesty is very high principled, has tremendous regard for honour and he is very worthy of his illustrious family. But of course we must confess that having Neptune on the eastern angle His Majesty possesses some qualities with which we are not familiar, because we are not sufficiently acquainted with many traits of character which emanated from Neptune. His Majesty will certainly conduct any diplomatic transactions entrusted to him with credit to himself and the country. Having Jupiter on the midheaven he will be very successful in his transactions with other Potentates; especially in his dealings with our neighbours the French. From 1910 to 1912 the following star courses coincide: the Sun is just receding from a quartile aspect of Saturn which indicated the death of the father and of course this aspect indicates a good deal of anxiety, some worry; but as Venus is conjoined with the Sun, the Sun is bi-quintile to Jupiter, and Jupiter is on the Meridian, these aspects indicate much prosperity, great success and honours; they are aspects of course which are of the happiest augury for pageantry and for the Coronation. His Majesty, therefore, will ascend the Throne amidst great rejoicing and the Coronation should be one of unusual brilliance. His fame should spread to many lands. 1911 and 1912 will be auspicious years for prosperity and credit. His Majesty will be happy in winning the affection of his subjects".

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Elsewhere we publish Sepharial's important contribution to the settlement of the elements relative to Śrī Śaṅkara's Horoscope, and if these be properly determined, it is sure to pave the fixing of the date of Śrī Nīlakaṇṭha-śivāchārya. A further contribution from the same astronomer on that Horoscope, will be published in the next Number of this Journal.

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